

# Notes From The Underground

A FREE PUBLICATION

## BUILDING BRIDGES TO ALL COMMUNITIES REFUSING TO ACCEPT DIVISIONS

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### STUPIDITY

by Margo Ross, President

*Which transgendered person  
is the right transgendered  
person?*

Within the last yew years a growing ugly reality among our community has emerged. That of exclusion, territorial power grabs and the desire to determination of who is and who is not the "right" TG person, let alone their families and friends.

In addition who has the right to represent their collective concerns.

True much of what is presented is United States based but do not for a moment become smug and say that could not happen here for it is, has and will always be present.

Pleasantly there are also the words and thoughts of others who work and share a more

balanced perspective. Odd not all of them are TG but they are a critical part of our community.

I know not a single person who when presented with the choice of living with a supportive partner or in a supportive community would turn their back and choose isolation.

Yet our silence, lack of public rejection of divisive thinking does harm us individually and as a community within many other communities. We can not afford to continue as polite Canadians, stating "well it is not so bad from my perspective that I would need to object but should become so I will object"

Your group, Gender Mosaic has been a very unusual organization, in that it resists the constant pressure to represent a single face or in our case variation of this catch all term "transgender."

You have an obligation to yourself and others to stand up, when you hear, see, read or observe behaviours that degrade who you are or try to play one sector off against another.

This is not a leadership problem it is your reality for reality requires that someone represent each population. Could you try it?

### National TG SECURITY SURVEY - JANUARY 2001

by Colleen Jackson of  
Expressions

The following is information I was able to gather from six TG clubs all within Canada. Although much is not new, I suppose, there might yet be a small item or two you might find interesting or useful.

### Questions

1. Have you ever had an incident of physical violence against a member attending an event?

5 clubs had no incidents.

One Club had more than one involving police. Police are now informed of events.

2. Do you currently post information concerning locations/times of your events on your website.

All clubs answered "No."

### Comments:

This is a basic security issue. We post events, discussion groups, and activities, but never locations. All members and guests are screened by a Committee before receiving info. about locations and times.

We publish meeting frequency but not time or locations.

Too many dangerous people exist to risk our Group to harassment or outright violence. Meetings are held at some locations known only to members. The internet provides an incredible opportunity to meet others but represents a risk as well.

Meeting locations and dates divulged only to members. Many members must keep their cross-dressing activities confidential and have spouses and family they wish to keep secure from public exposure.

3. If you do not post time /location information to your website, how are members informed:

- Email

- Newsletters. Newsletters are not mailed unless requested. Sometimes it is edited for out of town clubs or resource agencies.

- Standardized activity locations and times - prevents the need for continuous posting.
- List server accessible only to members.
- A phone personal contact list for non-on-line members
- Phone
- ICQ

4. If non-members want information, what means of contacting the club are offered:

- Email
- Phone
- Written correspondence.
- Dedicated voice mail.

Unlisted phone number on the website for prospective members to call

Flyers with phone and/or website address or box number. Could be used with friendly stores, clubs, etc.

List same info. as flyer, in the Information Services Directory (Red Book) available in libraries and various referring agencies.

5. What information is requested from non-members when they make first contact:
- What do you think our club is for ?
  - How long have you been cross dressing ?
  - Tell us about some of your experiences.

More information was given as to how and where information was obtained, etc. i.e.

- interview in a public place often involving two club members.
- phone will give direction to the website or offer a call back by a screening committee member.
- web requests are directed to the executive and hence to the screening committee which also screens guests.
- non-on-line requests result in either mail responses or face to face contact in a safe public location.
- Questioning is very direct.
- Carefully screen anyone new.
- Check to see if they and the Club are a good fit.
- Casual meeting in a safe place "en drab."

### IT HAS BEEN WRITTEN

by Unknown

"Vision is not reliant upon location"

Your ability to see has absolutely nothing to do with where you are in your life.

But, every thing to do with what you are willing to let into your mind's eye.

### COMING OUT

Personal thoughts by Kait Acres

The following are some personal

thoughts to which you might like to react.

It seems to me that among the core differences between the feminine and masculine ways of life is that the masculine tends to deal with objects and the feminine with subjects. This is, of course a generalization and is therefore subject to the problems with all generalizations. However perhaps an example will help. It has been a common experience of mine to hear men refer to their wives as "the wife". To me, at least, this tends to objectify the woman referred to. I will naturally refer to "the house", "the car" or perhaps "the dog". These are all possessions and it is quite proper to think of them as possessions, objects. However the essence of the terms husband and wife is found in relationship. The relationship is subject to subject. My wife is an essential part of my life. For me to refer to her as "the wife" would be to objectify and dehumanize her. For that reason I find the term "the wife" offensive. I can't remember a woman referring to "The husband".

A second difference, again in my opinion, is the masculine tendency to define things by activity. That is if you ask for information about a man the answer is most likely to be in the form "He is a lawyer, or carpenter." It is more likely,

when asking about a woman to receive an answer such as "She is a caring person.". For the feminine person "being" is basic and doing is derivative from being. For the male it is "This is what I do". for the woman it is "This is who I am and therefore this is what I do."

If this can be accepted then it can be seen that it is unhelpful (at least in conversation with feminine persons) to describe ourselves, or anyone else as a "cross dresser". True this may well be what we do but it says nothing about motivation, why we do it. If we are simply trying to get approval of what appears to be the bizarre then this is all right, however we need to understand that we are asking for something that, in my opinion, is next to impossible. We need to start with the personal, talking about the feminine quality of our personality. Then talk about the need to express that reality

In the process of coming out we need to realize that the first person we come out to is ourselves. In order to accept ourselves we need to understand why we are driven to this activity. We begin by realizing the difference between sexual orientation and gender identity. We may well be heterosexual in our orientation, but this does not require a congruent gender identity. As to our gender we are to some varying degree feminine.



As we come to accept ourselves as, at least in part, feminine we will recognize and affirm our feminine qualities. In general we are less aggressive. We are more sensitive. In sexual activity we are less interested in conquest and more interested in mutual sharing and intimacy.

Next we need to accept that as feminine persons we need to give expression to our true selves. One of the primary ways of expressing ourselves is in our manner of dressing. Whether we are in a casual or formal frame of mind we will dress accordingly. If we feel masculine we will present that way if we feel feminine we will dress accordingly. This, of course assumes we have permission to dress according to our sense of self. Unfortunately this is often not the case. Society has not reached the level of understanding which will allow this to be the case. This is why "Coming out" is an issue.

Following from above we must first receive permission from ourselves. Until this happens we will not be able to present in other than strictly defined manner without fear and guilt. Once we fully accept that gender actually represents a continuum and is not an either or reality, we can understand ourselves as simply an expression of the vast diversity of creation. Diversity and complexity not simplicity is

the true nature of the world. The acceptance of this changes lives.

Once we come to terms with these realities in our own lives, then it is time to include others who hopefully will be able to happily relate to our true selves. In my opinion the first person to share ourselves with is our significant other, partner, wife as the case may be. The process followed with ourselves should be the pattern for coming out to others with whom we are intimate. Just as it may well have taken considerable time to come out to ourselves, so it should take as long as it needs to come out to our spouse. I do not believe that there is any one time table or process that has universal effectiveness. The process needs to be shaped to the individuals involved.

There is no guarantee of a happy ending of this process with one's wife. In part it will depend on the relationship that already exists. This is why I mentioned the designation of "the wife". If that or other terms truly do indicate the type of relationship, perhaps some work needs to be done with the relationship before the process of "coming out" takes place.

Having said the above I have some suggestions for consideration. The order is not significant.

- Give some thought as to the

personality characteristics that brought you together in your relationship. To what extent could they be described as feminine.

- Share the recent discoveries relating to gender. That gender is not bi-polar, either/or, but a continuum.
- Talk about the possibility of the feminine man or the masculine woman. That no person is fully male or female. There should be freedom for everyone to express their own sense of self.
- Recognize how we have all been conditioned by society to observe very narrow limits for our self expression. Observe also that in the last 30 - 40 years these limits have been relaxed somewhat for women in our society. It is time to remove the limits for everyone.
- Recognize that this process of "coming Out" will be a challenge that will not be easy. The transgendered life needs to be managed with sensitivity. It cannot be rushed beyond the personal limits of the persons involved.
- Be assured that as the fact of being transgendered is accepted (little by little) the resulting honesty of the

relationship will result in a deeper and more meaningful one. Life will be more enjoyable. It can be a lot of fun as well as plain hard work.

- When both are comfortable, decide who else should be trusted with this very personal truth. Realize that to be successful much of the same process should be followed.
- In a perfect world everyone could be told by simple announcement. We do not live in a perfect world. When deciding to "Come Out" to a person ask yourself; "Why do I need this person to know about this". If no good reason comes to mind, don't tell. Remember, once a person is told it cannot be un-told. Also you have no real control over what that person will do with the information.

All persons should have the right to be honest with themselves and others, to live a life of integrity.

One other thought. It seems to me that every person, whether it is recognized or not, has a deep seated need for integrity. To be honest with our self and with those around us. If this is not the case it is a cause of stress. I believe that, that stress can reach the point where it can cause real anguish. It is my opinion that this is at least part of what drives the

transgendered person to dress, present, according to their felt gender identity. Transgender people do not dress just for the fun of it. The clothes are not the real issue. The clothes are just the apparent issue.

### What is a Woman?

The other day I was getting ready to go out for the evening when I paused to put on make-up. My partner had already spent lots of time in the bathroom putting on his make-up and primping and preening. When he/she asked if I was ready to leave I stated that I just wanted to put on my face whereupon his response was "You don't need make-up you're beautiful enough." This could be construed as a compliment however I was extremely offended by it. The reason my partner needs make-up is to disguise the 5 o'clock shadow and pass as a woman. The reason I need make-up is to feel good about me. I am always someone's mother, partner or friend and sometimes it is necessary for me to step out of these roles and see myself as a very attractive sensual woman and to do so I want to put on make-up and fix my hair. So the next time your partner, wife or girlfriend needs to put on her face and fix her hair remember that we do so not to conceal who we are but to emphasize our own inner beauty.

Remember the old saying 'Beauty is in the eyes of the beholder'

Well remember that the eyes that first see the make over are our own and therefore we have to all see that beauty otherwise none of us feel good about who we are.

### Commentary on the Nixon / RR Tribunal

This is an opinion piece. It is not a news story By: WG Burnham

I've been playing the role of an observer at the B.C. Human Rights Tribunal regarding the Nixon/Rape Relief case. I should make it clear that I have a very strong bias. I fully support Kimberly Nixon's efforts to confront the anti-trans discrimination she faced that fateful night back in 1995.

This human rights case is examining the conduct of a women-only group that expelled a trans-woman from a counselling training program because she admitted she was transsexual. The women-only group is arguing it should have the right to define what type of woman is eligible for its training, and that trans-women don't meet this standard regardless their live experiences or occupational qualifications.

Also on trial here are various feminists' principles and practices.

I know Kimberly, personally. I know a lot about her, both her past and her present. I came to know this personal information firsthand. I know she is a good person. I know that before this incident Kimberly was somewhat low-key and that today she is "out". I know she is risking a lot, uncertain of losing more than she might gain. Further, I know that the media reports, that portray Kimberly as a stereotypical freak, are being sensational in the extreme.

For the record: Kimberly was abused by a man whom she was with in a long-term relationship; and, Kimberly had been actively involved Battered Women's Support Services (BWSS), a women-only service, during the four years prior to the Rape Relief incident. Kimberly continued to work with BWSS for another year and was hired by Peggy's Place Transition House to do relief work.

Vancouver Rape Relief and Women's Shelter was founded in 1973. It is run as a collective. It is highly respected as an important service for women in need. Long-term collective member Lee Lakeman is a compassionate, hard working individual, highly respected within the women's movement. Ironically, Kimberly admires the important contributions Lakeman has made to the women's movement in Canada. Yet today,

Lakeman is recognized as one of the nation's harshest anti-trans critics.

From the testimony of the various witnesses, it is reasonable to say that Rape Relief has a second wave feminist perspective, a 1970s radical fundamentalist perspective. This position is amplified by Lakeman in her testimony from the witness chair when she refers to Kimberly as a man, using male pronouns.

Rape Relief wants its definition of women, "those who grow up as girls into womanhood," to be accepted by the Tribunal. (Rape Relief has shifted its emphasis away from using the phrase "women born women".) Rape Relief bases its defence of discrimination against Kimberly because she fails to meet what it is referring to as a "bona fide occupational requirement" of having grown up as a girl into womanhood. Rape Relief has also stated that it needs to protect women-only space and that it has a right to organize without "interference" from trans-women.

In 1973, the British Columbia Legislature gave transsexuals (those who have had sex reassignment surgery) legal status as their new sex. Earlier this year (2000), B.C. Supreme Court Justice Davies confirmed that Kimberly was "both

medically and legally a woman" at the time Rape Relief discriminated against her.

Rape Relief wants the Tribunal to ignore Kimberly's legal status as a woman.

Rape Relief wants the Tribunal to ignore Justice Davies' ruling, particularly the part that addresses sex discrimination: "I do not accept the petitioner's (Rape Relief) premise that by prohibiting discrimination on the basis of sex, the legislature intended to redress only male/female social, economic and political issues." Davies goes on to say, "While Canadian courts have indeed looked to issues which concerned the social, economic and political discrimination of women in assessing what conduct may amount to discrimination on the basis of sex, many cases also reflect the less specific principle that human rights legislation is intended to preclude and rectify the wrongful oppression of the weak by the strong and the disadvantaged by the advantaged in society."

Over the past six years Rape Relief has led an anti-trans crusade across Canada. In particular, collective member Lakeman has been its most outspoken critic. She, among others, is responsible for promoting a 20<sup>th</sup> Century Inquisition-style "trans-outing"



mentality within the women's

community, pointing to the fact that trans people are different and this difference should be exploited. She cites chromosomes and the statistical differences between men and women. She points to the difference and proudly concludes her assumption is correct and therefore it must be right to discriminate against trans people.

Lakeman says trans-women cannot hide or be absorbed within the women's movement because they are too obvious. She says they may "pass" superficially, but upon closer examination (if questioned about their history) they will be exposed for what they are.

Lakeman also goes on to say, trans people are a result of a sexist patriarchy supported by the medical establishment. Obviously, her understanding of the trans liberation movement is limited and, in part, explains her simplistic, dated, position.

As a transfeminist, I believe that the liberation of all people is linked to individual choice.

As a transfeminist, I have come to accept that there are as many ways of being a woman, or man, as there are ways of being gendered. As early as age four, I identified as trans and have grown up as trans into adulthood, knowing I was

differently-gendered.

As a transfeminist, I want to acknowledge that some trans people have experienced privilege during some periods of their lives. Specifically, some trans-women have benefited from being raised as male and related to as male, but some have not. I pose the question: What might cause a person to give up such privilege, and who is better positioned to qualify this privilege, those who observe it or those who live it?

As a transfeminist, I want to challenge others, such as Lee Lakeman and the Rape Relief collective, who grew up with a gender identity that matched their assigned sex from birth, to recognize their life-long experience as a privilege, a privilege of being non-trans.

As a transfeminist, I have come to know that not all feminists, nor all women, view trans people as does Rape Relief. There is a lot of important work being done in the women's movement to embrace trans liberation. Despite what might seem like a prevailing anti-trans attack by some feminists, feminists still remain our strongest allies.

As a transfeminist, I envision a coalition of women with different political views, different cultural and economic experiences standing together as

feminists who see all sex/gender stereotypes as oppressive.

The consensus of those close to the Tribunal action is that whoever loses will more than likely appeal the case to the B.C. Supreme Court. In the meantime, the trans liberation movement will continue to grow and gain respect. Obviously, a decision in Kimberly's favour will project the movement forward all the more quickly. Conversely, a negative decision will slow things down. The trans community should acknowledge the important contribution being made by Kimberly, her attorney, and the attorney for the B.C. Human Rights Commission, and trust that they have "entered into the record" all the pertinent evidence the B.C. Supreme Court will require if trans people expect a positive precedent.

The Tribunal testimony is expected to continue six more days (January 8<sup>th</sup>, and the week of January 15<sup>th</sup>).

For those unable to attend the Tribunal, please consider sending a note of encouragement to Kimberly. Please use the following e-mail address: [communications@transalliance.society.org](mailto:communications@transalliance.society.org)

I will make certain that she receives copies of all e-mails. For those of you who are from regions other than B.C., it would be appreciated if you mentioned

where you reside.

## FROM WHERE I SIT

by Cindy

As a woman born a woman (wife of Jeri, one of your members), I was also politicized as a second-wave feminist, and would not, at that time, have properly understood the difference between the gender and biological sex of a person. Gloria Steinem's famous quote about "if the shoe doesn't fit, change the foot?" was axiomatic at the time about the transgendered.

We often laughed at the absurdity of the very idea.

But it is egregious to use gender solely as a coupled set of binary oppositions--male: female; animus: anima; black: white--and to use biology (male = masculine; female = feminine) as its support and defence.

Gender and gender designation in our culture is a much wider proposition that can only be limited by biologism of this sort. The designation of gender (as opposed to the sex of a person) is based on the assignment of roles in our culture, both of which are in turn founded upon phallocentrism, or the wielding of power. Historically, men have held the phallus and therefore it

is reasonable to confuse men (biologically) with phallic power.

But this red herring prevents us from obliterating the old phallic system and redefining how power is organized in our culture. It also sabotages one of the original agendas of the feminist movement which was to integrate, embrace, and celebrate "difference", and to create a polyphonic culture, a culture of many voices.

As a sexed female, I do not experience the same interiority as you, but you are psychically closer to my interiority than to that of a sexed male born into this time in history and culture. Thus the (Americanized\*) feminists' alienation from, and critique against, the transgendered amounts to an assault on the powerless by the only slightly more powerful.

It's unfortunate that the feminist movement has continued to ghettoize women by setting us apart. Time to move out of the ghetto, ladies. Rise up, transgendered. \*I assure you that many European feminists do not see this issue the same way.

## CREATING CHANGE: SEXUALITY, PUBLIC POLICY AND CIVIL RIGHTS

This is a positive and worth reading text written by TG people its 526 pages, edited by

John D'Emilio, William Turner and Urvashi Vaid, and published by St. Martin's Press. Ms. Phyllis Frye's Chapter 22 was entitled, "Facing Discrimination, Organizing for Freedom: The Transgender Community

## Gender PAC Disenfranchises Transgender Community

On December 8th, GenderPAC, an organization originally founded for and by the transgender community, put out a press release heralding a "new

Mission." In that press release, GPAC executive committee co-chair, Becca however, is quoted as saying "We want a vision that unites all the diverse communities and groups that have a common interest in gender civil rights: people of every gender, gender identity, race, class, age, and sexual orientation." That statement could not be any farther from the truth.

According to well-placed sources within GPAC, during a special GPAC board meeting held in South Beach Miami, December 13, 2000, executive director, Riki Wilchins, along with Ms. Hover and board member, Katherine Palmer, hammered out a new vision of GPAC that excludes any identity-based concerns from its mission, including the transgender community. In fact, GPAC seems to be going out of



its way to disconnect itself from the TG community altogether. During this same meeting, GPAC managing director, Gina Reiss, is quoted as saying she is tired that 85% of the calls she receives at the GPAC office are from transgendered people looking for help.

At Southern Comfort 2000 last September, GPAC board president, Tony Bartto-Neto announced that he had been asked by Ms. Wilchins and Ms. Reiss to step down as president, which he did. At the December 13th meeting however, the new GPAC board attempted to remove Mr. Baretto-Neto from his board seat, even though he was not present. Further attempts were made to remove Carrie Davis (IFGE board rep) and Julie Johnson (the most senior board member after Mr. Baretto-Neto), all of which failed. Clearly, the ruling junta of GPAC wants the organization cleansed of these transgendered troublemakers.

Subsequently, Baretto-Neto, Davis and Johnson have resigned from the GPAC board or will do so shortly.

Also at the December meeting, the new GPAC strategic plan came under discussion. GPAC has decided to drop its attempt at G.I.D. reform and drop the inclusion of transgender identified people in ENDA. A new board member said it was

"plainly wrong" to ask that of GenderPAC. And, even in its call for workshops for its first National Gender Conference, GPAC has made it clear that Trans-related workshops will not be favoured. GPAC's disconnect from its roots is now complete.

### Commentary

Yes, GenderPAC has earned some measure of respect among congressional leaders, but at what cost to the community that gave it shape and form? I hate to be the one to say, "I told you so," but I told you so. I, and others like me, most notably Ms. Phyllis Frye, warned the community about GenderPAC and how it would turn on our community.

I was there the day GPAC was born, Nov. 2, 1996; I wrote its By Laws. Not one month after 12 organizations signed onto that historic agreement, Ms. Wilchins had made trash of it and brought the GPAC board to its knees. The fall out was a flurry of resignations that eventually left GPAC broke and down to three members, Tony Baretto-Neto, Carrie Davis, and Julie Johnson just two years ago. Ms. Johnson is responsible for saving GPAC from oblivion and her reward is to be disrespected and asked to resign. Is this any way to run an organization?

The transgender community is left with no advocate at the

federal level. The National Transgender Advocacy Coalition (NTAC) has not yet reached its potential, although it may yet rise to the challenge. But until that happens, we have no real political voice. Many transgender activists are bemoaning the fact that GPAC has left us high and dry, and there are already several "call to arms" circulating that will try to create another political organization. That is a good sign, but I say we have some unfinished business with GPAC.

First, we, as a community, have to make it clear to GPAC that we will not take this slap in the face sitting down. Every transgender organization has to let every one of its members know how we have been betrayed by GPAC. Let not one cent flow from the transgender community to GPAC from this day forward.

Second, we must retaliate in kind. GPAC has its National Gender Conference and Lobby Day planned and scheduled for May 18 - 21, 2001. We must go to Washington, in force of numbers, BEFORE that date to lobby Congress on behalf of transgender specific issues such as ENDA and Hate Crimes legislation. And while we're there, we must make clear to those Congressional leaders that GPAC does NOT speak for the transgender community.

Finally, as we stand at the brink

of the Third Millennium, we, as a community, must put aside the pettiness and parochiality of the past. We must get past our differences so we can find the commonalities that unite us in sister and brotherhood as transgendered people. For, as Benjamin Franklin said, "We must all hang together, or most assuredly we shall all hang separately."

(c) JoAnn Roberts send your comments directly to [www.tgforum.com](http://www.tgforum.com), Jan 8, 2001

#### **NATIONAL TRANSGENDER ADVOCACY COALITION (NTAC)**

Contact Person: Vanessa Edwards Foster; Houston, Texas  
Contact Email: NTAC MEDIA@AOL.COM

#### **TRANSGENDER LOBBY DAYS ANNOUNCED**

(NTAC Press Release)

It's lobbying time again! The National Transgender Advocacy Coalition (NTAC) is pleased to announce preliminary plans for the group's first-ever organized lobbying effort in Washington DC. The premier transgender community initiative on Congress will occur the week of May 14, with a plenary training and strategy session on Sunday, May 13.

NTAC, the newest national transgender civil rights

organization, is sending out a call to the nation's transgender and intersex community, all supportive family and friends, and helping professionals to unite for a show of strength on Capitol Hill. Founded in 1999, NTAC is currently the only national group with special focus given to education about, and advocacy for, all gender variant citizens.

Many may ask why attempt lobbying a Congress that is numerically stacked against us? While there is no shot at favourable legislation this session, there is still much education to be done with our legislators. NTAC realizes that only by educating our legislators regarding our needs, can we affect change for our community - and our community has ample need.

Some talk around the nation has centred around a "mandate for morality" this congressional session, and what that means to our community. If indeed there is such a mandate, the last thing any of the target minority communities should do is to disappear or become complacent. This only lends the impression that we, as a community, have become disgusted and "given up the fight." Anyone who would have such a mandate in mind will take our inaction at this time as momentum for their movement.

Our community can make a statement by being proactive. Our needs must be heard, our experiences must be told. Help us as we begin laying the foundation for our future equality. We can do this! Please join NTAC, and other transgender and intersex groups and individuals from around the nation, on the week of May 14 in our nation's capital. For more information see the NTAC web site [www.ntac.org/lobby.html](http://www.ntac.org/lobby.html)

#### **EGALE's TG Focus Shift**

In EGALÉ will present to its national membership the bylaw resolution to drop the phrase "Equality for Gay and Lesbians Everywhere" and replace it with a generic GLT greeting indicating the full acceptance and protection of Transgendered issues under EGALÉ's mandate.

The significance of this change is not just cosmetic, it reflects an expansion of their mandate and charter, the addition of TG issues in their expanding Public Education program and the real identification to the social action groups within Canada's legal lobby and Human Rights community that transgendered people are full members.

As you noticed within the NTAC press release they are planing a day of lobbying for TG rights on the USA government. How many of us with the support of EGALÉ

would it take to organize the first ever Canadian Lobby the Hill day for TG rights?

## Treasurer's Report

by Zelda Marshall

I took over as your treasurer effective 6 October 2000. My report is only for a 4-month period beginning with 6 October 2000. I am not reporting on the earlier part of 2000 because I have not been able to take the time necessary to interpret the extensive information contained in the Excel spreadsheets which I inherited. As a result, some important information is missing. For example, for the Christmas party, I have shown only ticket sales & raffle revenue from 6 October onward. Yet there were funds raised for the Christmas party before 6 October.

I apologize for not being able to devote more time in order to offer a report dating back earlier. You can take consolation if you wish in the fact that I am not running for treasurer again next year.

My report for the period 6 October 2000 through 6 February 2001 starts on page 12.

## President's Challenge

be it on a one to one basis to a

friend, at work or in a group or in a letter to the newspaper Editor, refuse to have wrong and inaccurate information shared about your community the transgendered people of Canada.

## Your Membership Mail Box?

The Gender Mosaic, PO Box 7421, Vanier Ontario. K1L 8E4 can be used by all members for their packages, delivery of books or magazines.

We will pick them up and get them to you some way. Just let me know. Thanks Margo 770-1945

## Upcoming Events

- TG Person Support & Discussion Group the fourth Thursday of each month contact Margo

- GM Couples Discussion Group the second Tuesday of each month. Contact Jan 770-1945

## UP COMING MEETINGS

March 2001 - Ottawa Police Partners Assault Unit

April 2001 TBA

## Executive Committee

Year 2001/2002

**President:** Margo Ross

[ethics@magma.ca](mailto:ethics@magma.ca)

**First VP:** Joanne Law

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**Second VP:** Jan Hobbs

[thomasbw@3web.net](mailto:thomasbw@3web.net)

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**Ombudsperson-** Kaitlin Acres

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## Gender Mosaic

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Next Edition  
May 2001



## Gender Mosaic

Report of Interim Treasurer (Zelda Marshall), 6 October 2000 - 6 February 2001

<b>Starting Balance</b>			<b>\$ 1,539.78</b>
<b>Revenues</b>			
	Admissions to Saturday Socials	\$ 275.00	
	Christmas Party:		
	Ticket Sales	\$ 660.00	
	Raffles & 50-50 Draws	<u>131.95</u>	
		791.95	
	Dues:		
	Increments for 2000	10.00	
	Renewals for 2001	<u>450.00</u>	
		460.00	
	Contribution to be on Mailing List	<u>10.00</u>	
			<b>1,536.95</b>
<b>Expenses</b>			
	Hall Rental for Saturday Socials	\$ (180.00)	
	Phone:		
	Line @ Capital Xtra!	\$ (34.24)	
	Bell	(186.31)	
	Cell -- purchase & set-up	(115.00)	
	-- fill-ups	<u>(86.25)</u>	
		(421.80)	
	Gifts:		
	To VASOC	(40.00)	
	Christmas 50-50 Draw	(15.00)	
	Joanne Law stamps	<u>(35.00)</u>	
		(90.00)	
	Christmas Party:		

Catering	(1,372.13)	
Disc Jockey	<u>(120.00)</u>	
		(1,492.13)

## Operating Expenses

Printing	(8.05)	
Bank Service Charges	(1.50)	
Stamps	(5.00)	
Money Orders	<u>(2.50)</u>	
		(17.05)

(2,200.98)Ending  
Balance

\$ 875.75